

The Jewish Vegetarian

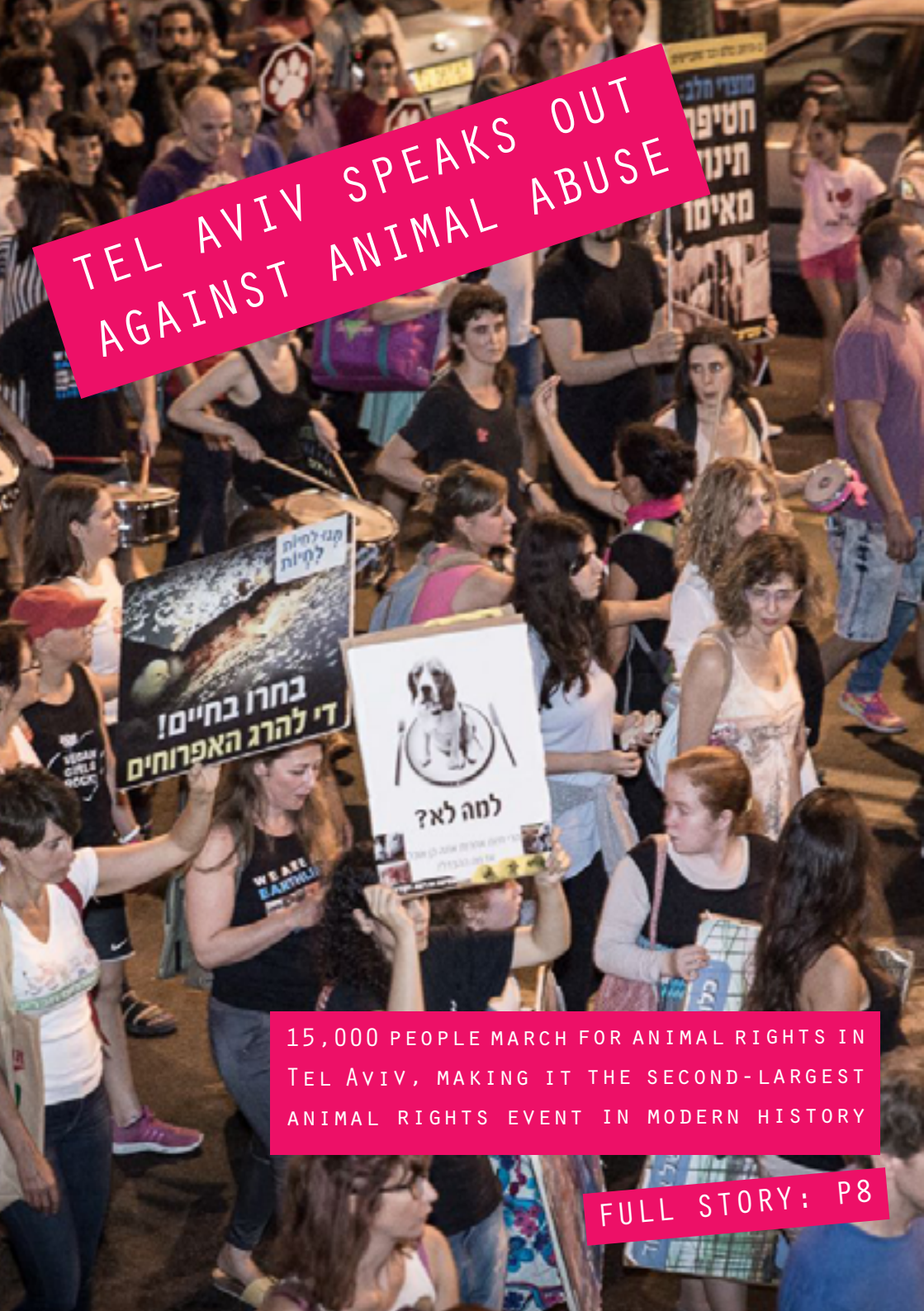
A NEW ERA FOR JEWISH FOOD?
RABBI MAX ON HIS ETHICAL
MISSION TO REDEFINE KOSHER

PAGE 10

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JVS since 1966

*'They shall not hurt nor destroy
on all my holy mountain' (Isaiah)*



TEL AVIV SPEAKS OUT AGAINST ANIMAL ABUSE

15,000 PEOPLE MARCH FOR ANIMAL RIGHTS IN TEL AVIV, MAKING IT THE SECOND-LARGEST ANIMAL RIGHTS EVENT IN MODERN HISTORY

FULL STORY: P8

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WELCOME TO THE DECEMBER 2015
ISSUE OF THE JEWISH VEGETARIAN

This year has been a phenomenal one for vegetarianism. In the US alone last year, some 400 million fewer animals were killed for food.

Israel remains on course to become the world's first vegan nation, with more vegans per capita than any other country. In October, 15,000 people marched with banners which read, 'Justice, Compassion, Veganism' in the country's largest ever animal rights protest, which you can read about on page 8.

Here in England, press coverage of vegetarianism and veganism has increased tremendously, with the BBC dedicating 20 minutes of 'Sunday Morning Live' to answering the question, 'Is Meat a Moral Issue?'

The London Vegfest saw record numbers attend. Tens of thousands turned out to sample the latest in cruelty-free fashion and food. The event is an annual one, which also takes place in Brighton, Bristol and Edinburgh [vegfestexpress.co.uk].

We were delighted to see thought-provoking features in the Jewish Chronicle including, 'We Can't Eat Eggs from Mistreated Chickens' by Rabbi Ariel Abel and 'Why We Need a Jewish New Year for the Animals', by one of our Patrons, Rabbi Jonathan Wittenberg. Both pieces are available to read on the JVS website [jvs.org.uk].

In late October, an international panel of experts convened by


the World Health Organization published a report, the conclusion of which is that eating processed meat raises the risk of colon cancer, and that consuming other red meats 'probably' raises the risk too. And so, we continue to highlight the many benefits associated with transition to a vegetarian/vegan diet.

Looking ahead to 2016, we are eagerly awaiting the film adaptation of Jonathan Safran Foer's influential book 'Eating Animals', as well as the release of 'The End of Meat?'

Here at the JVS, we were delighted to have held our 50th AGM earlier this year and we are pleased to announce that we have been joined by a new Trustee [see page 7]. We also continue to welcome more new members, and hold regular events. We hosted a total of 22 this year, including a sold-out seder night at JW3, Europe's largest Jewish cultural centre. For details of upcoming events in early 2016, see page 22.

Elsewhere, we wish the Jewish Vegetarians of North America, now known as 'Jewish Veg', a very happy 40th birthday.

I wish all of our readers a very happy Chanukah,



Lara Smallman
Director
Jewish Vegetarian Society

Campaign Update...

REVOLUTIONARY BALLOT INITIATIVE FOR ANIMALS

‘There’s a strong effort in America to ban one of the cruelest practices in animal agriculture – the use of cages and crates for confinement on factory farms.

Farm Forward has teamed up with Citizens for Farm Animal Protection to help pass a historic law that would ban the confinement of farmed animals in Massachusetts.

Similar measures have passed in other states, including California’s Prop 2, but this win in Massachusetts would be monumental.

The ballot initiative is being fought vigorously by industry groups because it would mandate that, starting in 2022, Massachusetts farms and businesses could only produce and sell products from animals raised without the use of cages and crates.

Industry groups will again likely spend millions fighting this measure, but we’re confident that the compassion of voters will again prevail.

If you live in or near Massachusetts, please take advantage of this watershed moment to help us improve the lives of farmed animals. We can’t win without your help!

One state and one law at a time,

together, we’re going to change the way our nation eats and farms.’ Find out more at: farmforward.com

VEGANUARY SET TO RETURN, JANUARY 2016



Launched in the UK in January 2014, Veganuary [pronounced vee-gan-uary] is a global campaign that encourages people to try veganism for the month of January.

Veganism is one of the most effective choices a person can make to reduce the suffering of animals, help the planet and improve personal health.

For over 500 vegan recipes, meal plans, vegan diet, as well as health and nutrition information, visit: veganuary.com

News from London

RAW DESSERT DEMO

In late October we held our first cookery demonstration at JW3, led by our Director, who taught participants how to prepare five raw desserts; almond butter fudge, chia berry pudding, jewel fruit tart with caramel almond filling, tahini dressing with fruit salad, and the chocolate slices, pictured below. The class was sold out, and we look forward to hosting more demonstrations at JW3 in 2016.



MYSTERY COOKING

JVS member and professional chef Ines Romanelli [inesthewildchef.com] taught the first in our series of hands-on 'Mystery Cooking' classes. Participants made a selection

of guilt-free goodies, including almond chia cookies and peach muffins. The second 'Mystery Cooking' class took place in November, this time with a Japanese theme. Dishes included: nasu dengaku - miso glazed baked aubergine [pictured below], summer rolls with peanut satay dipping sauce, asian salad and homemade pickled ginger.



JVS HOSTS MEKETA

More than 40 people gathered at the Moishe House in Willesden Green during the summer to enjoy a traditional Ethiopian meal [similar to the one pictured], and to learn about the Jewish community in Gondar. Hila and



Avi Bram from the charity Meketa [meketauk.wordpress.com], who prepared the delicious meal for us, also delivered an insightful presentation. We were very pleased to have been able to donate the event's £120 proceeds directly to Meketa's projects in Ethiopia.



Hila preparing a traditional Ethiopian coffee ceremony

NEW TRUSTEE

We are delighted to welcome a new trustee, Ben Rose. Ben is a third-generation, life-long vegetarian. His parents had their engagement party at the Jewish Vegetarian Society more than 30 years ago. Ben's ongoing involvement in vegetarianism and the reason for his desire to get more involved with the JVS

is rooted in his interest in the positive environmental aspects of vegetarianism, versus other diets.

Ben has recently concentrated his purchasing power on buying organic vegetarian produce and rushes home every Friday to see what local and seasonal produce has arrived in his organic veg box delivery. Ben co-founded a pop-up kosher vegetarian restaurant, with Dan Jacobs [another JVS trustee], which, in its first year, ran several successful events around London.

He is also a graduate of the Adam Science Foundation Leadership program, but when he isn't finding things to do in the Jewish community, generally spends the long summer days playing cricket. Professionally, Ben is a Chartered Building Services Engineer. He designs sustainable buildings all over the world and has worked with WaterAid on development projects in Africa.

Ben lives in Borehamwood with his wife Natalie, and their son Levi.



Marching for the animals

News from Ginger Vegetarian Community Centre, Jerusalem



BY YOSSI WOLFSON

Yossi is a long-time vegan and animal liberation activist, born in Jerusalem. He was one of the founders of Anonymous for Animal Rights, and is currently the JVS co-ordinator in Jerusalem. He works as a lawyer and co-ordinator for animals in agriculture at Let the Animals Live

More than 15,000 people marched on the streets of Tel Aviv on 3rd October 2015, calling for animal liberation – a number that makes the event, according to Dr. Alex Hershaft, the second-largest animal rights event in modern history.

The demonstrators came with varied agendas. The most dominant message was the vegan one, calling people's attention to what they eat. But other issues were just as visible. One group used a large ship they had made to draw attention to the international transportation of calves and lambs for slaughter, which they

are were campaigning against.

Many demonstrators and speakers highlighted a current campaign against an economic reform in the chicken-meat market that might create surplus chicks. Many carried signs featuring pictures of animals from laboratories with the slogan "I am not an experiment".

People who feed feral cats protested the poor conditions of cats living in the streets and the harassment of cat-feeders. Others called for; a ban on the fur trade, an end to the killing of feral dogs, stricter enforcement of the Animal Protection Law and much more. So many battles to fight... so how does a person choose what to focus on? For me, I believe, it should be a combination of effectiveness and the dictates of one's heart.

Effectiveness is for the most part a question of how one's activism will influence the graph showing the annual change in the number of animals used for the food industry worldwide [if one wants to be more optimistic, the per-capita consumption graph is available as well]. Our efforts should geared at driving the figures in this graph down. This may be achieved through; awareness of animal cruelty, health issues, environmental issues, and issues of justice.

It may be achieved through making vegan food available and attractive,

or through tackling the psychological obstructions that make the change to veganism seem difficult for some people. It may be done through work with institutional food providers, encouraging a reduction in animal-based foods. Fighting subsidies to animal-based industries and challenging its advertising and propaganda are important too. Developing substitutes to animal based foods [or even cultured meat] may be effective, as well.

The call for effectiveness should make us consider target populations. A particularly encouraging point in the Tel Aviv demonstration was the participation of many Arabs and religious Jews, a rare sight at such events in the past. Each one of us should check what we can do best: in strengthening the commitment of those already committed [yes, preaching to the converted is not always a waste of time], in reaching out to groups that have much in common with us or in creating starting points in communities where the movement currently has



a very small presence. The dictates of the heart are important too. Working from one's passion, fighting the specific atrocities that dwell in



our private nightmares, fulfilling ourselves within our activism – all of these will make us more effective. It will make our activism more sustainable. We should never forget ourselves or our friends and communities, or sacrifice all those for our activism. We are also animals and deserve compassion.

And finally, as the Tel Aviv event proves, even if one might think that their campaign is the most important one at a certain point, we should always respect other campaigns and cooperate with them.

Pluralism and cooperation between the many groups, individuals and agendas that form the veggie/ animal liberation/ social justice movements – these are what make us powerful, these are what make us able to show the strength we showed in Tel Aviv.

Judaism & Vegetarianism



KCAN: KOSHER, CARING AND NATURAL

BY RABBI MAX KOHANZAD

MAX IS A RABBI,
SPIRITUAL TEACHER AND
'INSPIRING MAVERICK'

Have you ever come across those well-meaning non-Jewish folk who confess that if they can they buy “kosher” food because they naively believe it’s better, cleaner and healthier? When that has happened to me, I smile and nod encouragingly, but end up looking down at my feet feeling slightly embarrassed knowing, as I do, that it’s a lie, it’s a myth that’s unfortunately very far from the truth.

The sad truth is that a kosher stamp doesn’t mean anything about

the health or quality of the food. It doesn’t prevent the food containing high levels chemicals, colourings, pesticides, GMO’s, or being the product of animal cruelty and neglect or endemic employee abuse.

But shouldn’t kosher food be better? With our long history of leading the way in ethics and morality, shouldn’t the Jewish people and especially the self-appointed spiritual leaders of the Jewish people, the rabbis in charge of defining what “kosher” means, shouldn’t we be “a light unto the nations” leading the way in healthier, more responsible food production and choices?

Judaism has long had very high standards with regards to how we treat employees, animal welfare and our responsibly to our planet.

But the current kosher certification model doesn’t include these other

important Jewish concerns, but rather it purely focuses on the minutiae of details around the potential forbidden mixtures of milk and meat, and other specifically rabbinic concerns relating directly to the food itself in terms of its kosher status, ignoring the many other halachic [according to Jewish law] and ethical demands.

Without a broader view of Judaism's ethical and environmental concerns, our kosher food has unfortunately become notoriously unhealthy, unethical and damaging to the environment.

Kosher dips and salads have made headlines in the national press because of their alarmingly high levels of artificial colours, chemicals and preservatives. The "value" ranges of kosher milk in the UK come from factory farms, where animals are fed GMO corn and grains, don't get to leave their cramped shed for most of the year, are routinely treated with antibiotics and live for only a quarter of their natural lives.

Kosher meat in the United States and South America is now infamous for both its abuse of migrant workforce but also for its diabolical cruelty to animals.

At the very centre of Judaism, both in our liturgy and in our moral and spiritual outlook we are called upon

to declare the oneness of G-d and all existence. We are asked to behave in a way that honours and respects that unity and that acts responsibly in the face of the sacredness of all existence.

Kosher should mean, that the employees have been paid a living wage, are treated with dignity, that the animals have lived happy and healthy lives, that the food doesn't contain antibiotics, and isn't loaded with hazardous colourings and chemicals, and haven't been produced in a way that destroys our planet, not simply because it's currently fashionable to do so, but rather because we as Jews are compelled



to because our rich pragmatic spiritual tradition demands it of us.

This is why I set up the KCAN [Kosher, Caring And Natural] hecscher - certification - to offer a triple kosher certification, one that is 100% halachically [according to Jewish law] kosher, but is also fair trade, cruelty free and organic or as close to nature as possible, because that's what the G-d of Judaism actually demands us to do.

So far, I have given my hechsher to a vegan chocolate charity, a probiotic raw food brand in Israel, and a Welsh natural water company.

Find out more at:
kcan-kosher.org.uk

Why I am a Vegan

KENDEN ALFOND

Kenden is the founder of Jewish Food Hero, the website that nourishes your mind, body and spirit



Visit Jewish Food Hero today to get a free guide: '18 Effortless Ways to Eat Less Meat & Dairy'.

AT WHAT AGE DID YOU BECOME A VEGETARIAN?

When I was 12 years old, I became a vegetarian after reading a book about Mahatma Gandhi. His commitment to nonviolence in all aspects in his life, including food, inspired me to change the way that I ate.

WHY ARE YOU NOW VEGAN?

Plant-based eating makes me feel well physically, and it aligns with my values.

WHAT IS YOUR FAVOURITE VEGAN MEAL?

My goal is always to make special food simple and simple food special. This means on a normal day, I'm happy to eat a nourishing bowl of oatmeal sprinkled with cinnamon, a bowl of rice with steamed greens, and a baked sweet potato with a tomato salsa.

WHICH IS THE BEST VEGAN RESTAURANT YOU HAVE BEEN TO?

In 2014 I ate at Hum Vegetarian Restaurant and Cafe in Ho Chi Minh City. The ambiance is beautiful and well thought out. Each dish is plated beautifully, and the food was fresh and delicious. The restaurant tagline is "Peace comes from within" and this is indeed how I felt eating there, both during and after the experience.

WHERE IS THE MOST VEGAN FRIENDLY PLACE? My home.

WHAT HAS BEEN YOUR WORST EXPERIENCE AS A VEGETARIAN/VEGAN?

It's hard when people who are not vegetarian/vegan want to get into food debates with me, particularly when I was younger. Now as a mother in her 30s raising my daughter mostly vegan, it's difficult when people try to lure my daughter towards non-vegan food.

CAN YOU RECOMMEND ANY GOOD VEGETARIAN/VEGAN RESOURCES?

When I travel, I use the Happy Cow app [happycow.net] to search for vegetarian/vegan friendly restaurants. I use Pinterest to find inspiration for plant-based recipes.

WHAT IS YOUR SIGNATURE DISH?

When I cook, I think about the meal as a whole, rather than individual dishes. My signature style is simple: I always have a variation of three food categories on my table: a nourishing starch, vegetables, and flavouring to taste. Also, I'd be remiss if I didn't mention that I'm a soup devotee; my family eats soup at least once per day, usually for dinner.



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- A year's subscription to this quarterly magazine
- Discounted tickets to the majority of our events
- Free tickets to our Film Club
- Special offers on veggie products
- Free access to JVS library
- And have the chance to enter members-only competitions

PERFECT AS A BIRTHDAY GIFT!

JVS.ORG.UK/MEMBER-SIGNUP

The Vegan Revolution in Israel...

By Ori Shavit

Ori is a food journalist, blogger and animal rights campaigner. She publishes recipes on her blog vegansontop.com, teaches vegan cooking classes and promotes veganism in Israel. She recently lectured on the subject, and how it links to Judaism in Staten Island, New York. Read Ori's 'My Life as a Vegan' column here: bit.ly/1Ne9ixT

One of the greatest gifts of my life is the privilege given to me, to take part in the exciting cultural and social change that has been taking place in the recent years in Israel. As you may know, veganism isn't something new in Israel, but its sudden rise in the last four years is without a doubt unique in its magnitude, intensity and speed at which it is happening.

The first steps I had made in the vegan world were made in those days, and from the first moment I aimed to find ways for the promotion of a vegan lifestyle among the biggest crowds I could influence. Having been a food journalist and media person before I became vegan, it was natural to use my professional qualifications

in order to promote the ideas that were so important to me, and as far as I am concerned, are the keys for the improvement of so many serious problems in today's world - from the unimaginable animal suffering, through severe health problems in humans, to the critical damage to the planet.

From that day on, I managed myself on two levels - in the culinary field I teach cooking, develop recipes and provide consultation to chefs and restaurateurs about how to add vegan dishes to their menus. In terms of outreach, I grasp every possible opportunity to be interviewed by the media, and to talk in front of different crowds in Israel, and around the world.

During my last visit to the USA in August, I was invited to talk about the



vegan revolution in Israel in front of members of the Jewish community in the Jewish community centre in Staten Island, New York. The talk was planned by Professor Richard Schwartz, a resident of the area who has been working in the field of veganism in the Jewish community for many years.

It was a great opportunity to tell the very special story of what is happening in Israel to members of the community, and to emphasize the close connection between Judaism and veganism.

The way I see it, there are many elements that turn Israel to a leading vegan center in the world: The fact that Israel is a young country, in which the culinary culture is still developing and flexible compared to countries with traditions which are thousands of years old; the Mediterranean diet is very compatible



with becoming vegan, with lots of vegetables, fruits, grains and legumes and obviously - the fact it is a small country, where information and new trends spread very quickly, especially through social media.

But it's impossible to ignore the Jewish influence on this issue – the fact that the roots of veganism and the roots of Judaism are based on similar values, values of giving, of caring, of concern for others and of defending the weak - values that explicitly require us in the bible to avoid the suffering of animals, so they won't suffer unnecessary pain in different situations. The close connection between these worlds has recently inspired the blooming of



*Ori with Executive Director of Jewish Veg
Jeffrey Cohan on American radio*

the vegan lifestyle amongst religious communities, as vegan rabbis talk about this subject across the country, and new movements of religious Jewish people promote the idea of compassion for every living being, in light of the verse “and his tender mercies are over all his works.” [Psalms 145,9].

In my talk I have spoken about other meaningful reasons for why people in Israel choose to adopt a vegan lifestyle.

The health issue and the direct link between vegan diet and the prevention of serious illnesses, and of course – the harsh environmental impact of the animal agriculture.

The talk at the Jewish community centre was attended by dozens of people, who came to hear about the fascinating cultural and social change that is taking place in Israel, and it was clear that the interest in this subject transcends both continents and ages. At the end of the talk I was approached by many of the attendees,

who found the health benefits associated with choosing veganism appealing, and asked for ideas for recipes they can adopt at home.

Our host at the JCC, JR Rich, a vegetarian himself, was happy to bring this important subject, with all of its dimensions, to the local audience, and had organised a vibrant and diverse plant-based lunch for all of the attendees. Fortunately, that wasn't my last talk in front of a Jewish American audience. In October I set out on a lecture tour, speaking to Jewish students in colleges across the United States, organised by Jewish Veg [formerly JVNA] and Hillel International, in order to talk to them about this meaningful connection, and open the door for them to the place where the values of veganism and Judaism meet.

If you'd like to hear Ori deliver a talk in the UK, get in touch by emailing:



Ori with American university students, after teaching a vegan cooking class

LEEK AND CAULIFLOWER SOUP WITH LEMONGRASS

Recipe from britishleeks.co.uk

This soup is a wonderfully contemporary take on the classic leek and potato soup. Replacing the potato with the cauliflower reduces the carbs, but keeps it just as creamy.

The lemongrass adds the most incredible fresh zingy taste. This soup is stunning served warm and spicy or can be served chilled in the summer.

SERVES: 4

PREP TIME: 10 MINS

COOKING TIME: 20 MINS

INGREDIENTS

1 medium onion - finely chopped
3 leeks - washed and trimmed and chopped, reserve handful for garnish
1 medium cauliflower – roughly chopped
1 stick of lemongrass - snapped in three places but still together
Handful of fresh or frozen peas
500 ml veg stock
150 ml coconut milk
Large nob of margarine
Olive oil
A pinch of salt and pepper to taste



METHOD

In a large pan, gently heat a large knob margarine and a little drizzle of olive oil, add your onion and let them sweat a little until they begin to turn translucent, then throw in your leeks and cauliflower and stir.

Add the lemongrass, turn the heat down to the lowest, place the lid on and let the vegetables sweat for at least 5 mins until they are soft, then add the peas and pour in the stock and coconut milk.

Let it bubble gently for another 10 minutes then turn off the heat and let it cool a little. Remove the stick of lemongrass before whizzing up with a stick blender, if necessary add more stock or coconut milk to reach desired consistency. Finely cut a small red chilli and a little leek to garnish and serve.

Recipes on this page and the next two pages from 'Near & Far: Recipes inspired by home and travel' by Heidi Swanson [Hardie Grant, £20.00]

Argan oil can be hard to come by, but its distinctive earthiness is worth seeking out - that said, it's fine to substitute olive oil. There's no need to peel the squash or pumpkin - the skin is beautiful and when prepared in this fashion, perfectly edible.

SERVES 4 TO 6

INGREDIENTS

1 medium acorn squash / butternut pumpkin
 1 tsp ground cinnamon
 1 tsp dried ginger
 3/4 tsp fine-grain sea salt
 60 ml argan oil
 Zest of 1/2 orange
 60 ml freshly squeezed orange juice
 125 g plain soya yoghurt
 1 handful of fresh coriander

METHOD

Preheat the oven to 190 c / 350 f and place the rack in the bottom third. Cut the pumpkin in to



eight 2.5 cm shapes, removing the seeds in the process; place them in a large bowl. Combine the cinnamon, ginger, 1.2 tsp of the salt, 2 tbsp of the argan oil, the orange zest and orange juice. Whisk together and then drizzle the mixture across the pumpkin and use your hands to slather and massage it evenly across the wedges. Arrange them in a single layer on a rimmed baking tray, or in a shallow roasting pan, before placing in the oven. Bake for 20 minutes or until colour starts to develop on the bottoms; flip the pumpkin over and bake for an additional 10- 20 minutes, until tender and golden throughout. Remove from the oven and allow to cool slightly before arranging on a platter. Stir the remaining 1/4 teaspoon of salt into the yoghurt and dollop across the wedges, sprinkle with coriander and finish by drizzling the remaining two tablespoons of argan oil across the top.

At its finest, couscous should be a tender, fluffy, delicate affair - light grains of rolled wheat steamed and seasoned with whatever you fancy. This version is hand-rubbed with saffron and turmeric, studded with almonds and sultanas and feathered with spring onions.

SERVES: 4 - 6

INGREDIENTS

125 g dried cous cous
Pinch of saffron [30 threads]
1/2 tsp ground turmeric
1 tsp fine grain sea salt
1 tbsp extra virgin olive oil, plus extra for serving
60 g sultanas
115 g coarsely chopped toasted almonds
60 g spring onions
20 g fresh dill
85 g vegan cheese / yoghurt

METHOD

Place the couscous in a large bowl and rinse in cold water. Strain and rinse a second time. The time allow the couscous to sit, covered with water for 5 - 10 minutes.

Drain, shake off any excess water and sprinkle the saffron, turmeric, salt, olive oil and

sultanas across the top of the couscous. Mix the ingredients together with your fingertips, breaking up any lumps along the way.

Gently spoon the couscous mixture in to a steamer.

It is possible to fashion one by using a strainer over a large pot: the strainer just needs to be fine enough to prevent the couscous from falling through; alternately, you can line the strainer with muslin.

Because you want the resulting couscous to be light and fluffy, avoid packing it down in any way. Fill the bottom third of your pot with water and bring to the boil over a high heat.

Once it's boiling, dial the heat back to a simmer, place the couscous-filled steamer on top, cover and cook for 10 minutes. Uncover, and use a fork to fluff - continue to cook, covered, for another 10 minutes, or until the couscous is tender and cooked through. Turn the couscous out onto a platter and fluff again. Sprinkle with the almonds, spring onions and dill, then finish with the vegan cheese / yoghurt of your choice and a generous drizzle of olive oil.

QUICK - PICKLED ROSE PETALS

I tend to keep dried rose petals around and make these now and then for a fragrant addition to cous cous or as an accent on fruit salads.

The rose-infused vinegar is great as well. The petals are also a nice punctuation on flatbread slathered with a bit of yoghurt and jam.

MAKES 1/4 CUP / 7G

INGREDIENTS

1/4 cup / 7 g dried rose petals
1/4 cup / 60 ml white wine vinegar
1.25 tbsp hot water

METHOD

You can leave the petals whole or chop them a bit. Then combine all of the ingredients in a small bowl. Toss until the petals are saturated and no longer float on top of the liquid. Let sit for at least 30 minutes, but preferably longer - an hour or two yields the best texture. Strain the petals from the vinegar, reserving the vinegar for another use. Serve as a condiment.



Recipe from Lisa Roukin's 'My Relationship with Food: 100 Recipes to Nourish Mind, Body & Soul' [Spiffing Covers, hardback, £22.00].

Both bananas and peanuts have positive health properties, so here's a way of having your cake and eating it too!

SERVES: 8 - 10

PREPARATION: 30 MINS

FREEZING TIME: 6 - 8 HOURS / OVERNIGHT

INGREDIENTS:

200 g crunchy granola bars, crushed
 2 tbsp coconut oil, melted
 8 bananas, cut into 3cm pieces, and put into the freezer
 100 ml soya single cream
 4 tbsp crunchy peanut butter garnish
 50 g dark chocolate, melted

METHOD:

Remove bananas from skins, cut into 3cm cubes and freeze until hard. Line a 9 in [23 cm] loose bottomed, round cake tin with baking paper.

Place the granola bars in a food processor and pulse until sandy consistency. Melt the coconut oil over a gentle heat, then add the



crushed granola bars.

Place the biscuit mixture into the prepared tin, press firmly into the base and 3cm around the sides.

Place the banana slices in a food processor or powerful blender. Purée banana slices, scraping the bowl as needed. Purée until the mixture is creamy and smooth, then add the soya single cream.

Add the crunchy peanut butter and purée to combine, then pour the mixture into the cake tin and freeze for 6-8 hours or overnight. 30 minutes before you are ready to serve, remove ice cream cake from the freezer.

Melt the dark chocolate and drizzle over the cake. Smile.

EVENTS :

JVS.ORG.UK/CALENDAR

FILM CLUB SCREENINGS & POTLUCK MEALS

Venue: JHub Studio, Haskell House, 152 West End Lane, London NW6 1SD.

Free for JVS members / £3.50 for non-members.

We will have a potluck dinner together before the film, **please bring a savoury veggie/vegan dish to share** [home-made food much appreciated]

JVS will provide fruit and refreshments. ***Booking essential: jvs.org.uk.**

‘That Sugar Film’, screening on 8th December, 6.30 - 8.45pm

Australian actor and film-maker Damon Gameau presents this documentary about sugar and its impact on our bodies. In order to discover the effects of the sweet substance Damon goes on a high sugar diet for 60 days. By only eating foods that are generally considered to be healthy he exposes the truth about what these products actually contain and whether they are really good for us, as we have been led to believe.



‘Just Do It’, screening on 12th January, 6.30 - 8.45pm

‘Just Do It’ lifts the lid on climate activism and the troublemakers who have crossed the line to become modern-day outlaws. Documented over a year, Emily James’ film follows these activists as they blockade factories, attack coal power stations and glue themselves to the trading floors of international banks despite



the very real threat of arrest. Just Do It is an independently produced film made possible by more than 100 volunteers and 447 crowd funders.

JVS AT JW3

We're partnering with the JW3, Europe's largest Jewish cultural centre for two fantastic events this season:

Foodies' Film Club:

Just Eat It

Tuesday 9 February 2016

7pm: kitchen, 8.30 pm: cinema

£15 film & class / £10 film only



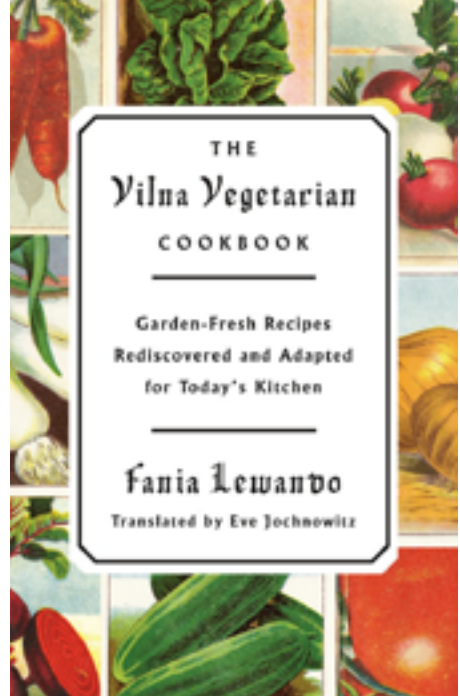
A special edition of Food On Film in the Kitchen including a tasty cooking demonstration with Save The Date (an egalitarian food project which transforms food destined for landfill into exciting meals available to everyone) and the Jewish Vegetarian Society, followed by a screening of Just Eat It, a documentary film about food waste and food rescue.

We'll explore what happens to the food we don't eat. As a society, we devour countless cooking shows, culinary magazines and foodie blogs. So how could we possibly be throwing nearly 50% of food produced in the bin? And what can we do about it?

Cooking from the Vilna Vegetarian Cookbook, 7.15 - 9.15pm, £25

Tuesday 8 March 2016

JVS member Shana Boltin and our Director Lara Smallman will teach this cookery demonstration, cooking recipes from The Vilna Vegetarian Cookbook [by Fania Lewando Hardback £22.00, available from kuperard.co.uk]. First published in Yiddish in 1938, the title has just been translated into English and offers a unique peek into the thriving vegetarian scene in 1930s Lithuania. Come and learn how to parengl a blintz and bake a kuegel - or at least come and find out what all these things mean.



How to: Sprout



By JVS member Anthony Kerstein

First of all, I should say that by sprouts, I mean germinated pulses and grains not brussels sprouts. These are more commonly known as beansprouts but this is a bit of a misnomer because grains and seeds like sunflower kernels can also be sprouted. From now on I will refer to them as seeds to include pulses, grains and others. The pulses include whole lentils, mung beans, dried peas and chickpeas. The grains include wheat, barley, rye, spelt and quinoa.

WHY SPROUTS?

Sprouting beans and grains are cheap, especially if you buy the dried

seeds from Asian food shops or supermarkets rather than health food shops. Health food shops are more likely to be organic and not be treated with inhibitors to prevent sprouting or irradiated (irradiated seeds will not sprout) and possibly of better quality but Asian food shops will have a much greater variety and be much cheaper.

They might not be the miracle foods that some sources claim but they are far more nutritious than the dried seeds since they concentrate, increase and improve the protein and vitamin content of the original seeds and the bulk. One measure of dried seeds will usually yield from two to ten measures of sprouted seeds.

The vitamin C content of dried seeds is negligible or non-existent but is quite high in the sprouted seeds. It dramatically increases the entire vitamin B complex except B12 (cobalamin). It also increases carotene the precursor of vitamin A, vitamin K and boosts the availability of minerals such as calcium, iron, zinc and magnesium by chelating them with proteins.

Sprouting enhances phytase which breaks down the 'anti-nutrient' phytic acid [the storage form of phosphorus] which binds minerals such as iron, copper, zinc, manganese and calcium making them unavailable for absorption by our bodies. Sprouting

also inactivates enzyme inhibitors found in many seeds. The enzymes concerned are protein catalysts that break down large insoluble molecules into smaller more digestible ones.

However phytic acid is not the total villain it's made out to be since there is evidence that being an anti-oxidant it helps protect us from cancer.

It is the ultimate in freshness but you can also preserve them in brine, vinegar or a mixture of both. They can also be frozen either raw or blanched first.

They are easy to grow, especially if you use the methods that I will show in this article. They are tasty, easy to digest [especially if lightly boiled for a few minutes or steamed] and blend well with other foods in soups, stir fries [my favourite] and stews. I sprinkle them with salt and fry them for a few minutes in olive oil until they are crisp. They make a nice healthy-ish snack.

Sprouting eliminates most of the cause of flatulence in beans (what I call the 'fart factor') by breaking down the three indigestible sugars that cause it.

WHERE TO GET THEM

As well as mung beans, Indian, Sri Lankan and some Chinese shops stock urid beans (black beans the same size and shape as mung beans), adzuki beans [also called red chowri], a paler version called brown chowri [also known as cow peas] also the same size and shape as mung beans.

Others are small seeds called moth beans, pea sized gungo or pigeon peas (great for the Jamaican dish 'rice and peas'), small brown fenugreek seeds (also called Methi). Be careful to buy whole seeds and not the ground version used as a tea called bardo.

My local Sri Lankan supermarket sells 1kg of sunflower seeds for £3. Dried green peas and whole lentils can be purchased in most supermarkets or delis. I haven't yet found a source for barley grains to sprout but most Turkish food shops sell wheat berries which are easy to sprout.

THE HISTORY OF SPROUTS

The Chinese sprouted mung and soya beans for thousands of years and used them on their sea-voyages to prevent scurvy. They are also popular in Asian cuisine, eg. in the form of Tauge or Toge.

In Britain sprouted barley or wheat





was first used by country people to make beer, or a very low alcohol version to be given to children and servants, called small beer. This saved many lives because the water from streams or rivers could be pretty lethal since it contained nasties such as animal excreta and dead animals deposited upstream. Using boiling water in the fermentation process, and the fermentation process itself killed the disease-causing organisms. It also served as a good source of vitamin C thus helping to prevent scurvy. When the sprouted grains started to be kilned or heated in 1845 this destroyed vitamin C, but it was still mistakenly used to prevent scurvy until 1897.

It was investigated by the British Admiralty because of the prevalence of scurvy on long voyages where

sometimes over half the crew died from this as did one in seven of the British navy overall. In 1776 Captain Cook was awarded the Copley Medal by the Royal Society of London, not for his discoveries on the South Seas but for applying Dr David McBride's ideas to prevent scurvy amongst his crew. In a more than three year voyage he did not lose one man from scurvy. He did this by preparing a 'wort' of sprouted then dried and crushed barley. He also took sauerkraut and boiled down lemon juice. The recipe for this 'wort' is given at the end of this article. The British Navy eventually replaced sprouted barley preparations with first lemon, and later, lime juice, hence the American name for the British, limeys.

HOW TO DO IT

The simplest way to sprout beans is to use a glass jar or other container, I use 1 kg tubs that are used for everything from yoghurt to sweets. I make several drainage holes right on the edge of the lids. I then soak the seeds until they are easy to bite. Most books recommend 8 to 24 hours, or overnight but I have found shorter periods are enough, especially when using warm water. Warming the water also gets rid of the chlorine in tap water. For seeds like lentils and black eyed peas 20 to 30 minutes is sufficient, but the other seeds take a bit longer. I then drain the water out through the holes in the lid and rest

the container, holes at the bottom, at a slant in a bowl to allow the seeds to drain off any excess water. I then rinse once or twice a day.

Dried seeds can be sprouted after many years. The record is 10,000 year old frozen lupin seeds found in a lemming burrow in the permanently frozen silt of the Yukon. In a less spectacular example my most recent batch of black eyed peas, which had been overlooked previously had a sell by date of January 2013, nearly three years old.

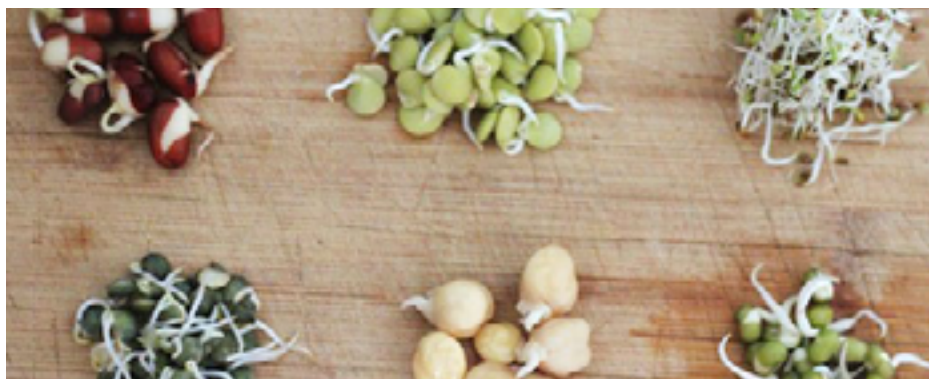
Another method of sprouting involves making about 8 or more holes in the bottom of plastic tubs or aluminium take-away containers. I soak the seeds by putting the holed container inside an unholed one. When the soaking is complete I take the holed container out and let it drain. The advantage of this method is that you can stack the containers on top of each other enabling you to rinse the top one and letting the water drain through the ones below. To stack them this way I take pieces of wire, bend them into a 'u' shape and

rest them on top of the containers, allowing other containers to rest on top of them.

WHEN ARE THEY READY?

It takes two to three days for the shoots to appear. They can be used anytime after that. I usually wait until the shoots are about 1 cm long or more. For fenugreeek you can wait until the first green shoots appear. The speed of growth depends on the ambient temperature, they grow slower in the cold. The optimum temperature for fast growth is 25/35 degrees C.

Captain Cook's Sweetwort [from Martha Oliver's *Add a Few Sprouts*, 1975 an excellent book now out of print but copies are available on Amazon]. 2 cups of barley sprouts [wheat berries can be substituted], 6 cups of boiling water, honey to taste. With 1/3rd of the water liquefy the sprouts. Then add the rest of the water and let it stand for an hour or so until it cools down, then strain and drink.



Gardener's Corner: Winter 2015

Songbirds bring great joy to our gardens and countryside. Much of their natural habitat has been degraded by agricultural practices as fields of crops get ever larger, hedgerows are grubbed up to accommodate larger farm equipment and road verges are managed with chemical sprays and mowing.

We can redress the balance significantly by lending a helping hand. Nesting boxes, suitably placed will be most welcome and more frequently than not be occupied. There are several designs which attract a variety of species.

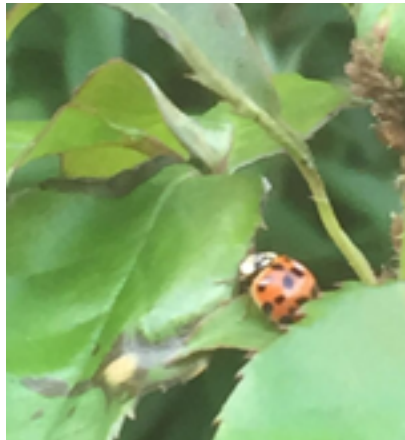
The Robin Redbreast prefers a box with only half a front. While the Tit families enjoy a closed in box with a small hole the size of a 10 pence coin.

In addition to these, well tended hedges will provide good sites for finches, blackbirds and thrushes.

A new and welcome industry has grown up to provide wild bird food.



A woodfinch bathing



A ladybird friend of mine, who stayed about four days on this rosebud and ate every greenfly before moving on

Bird tables can be just a simple board or a more elaborate affair with purpose made feeders.

Our avian friends soon recognise where food is put out regularly and will at first pay visits from some distance and once it is found to be a reliable source of food will take up residence and establish their homes nearby.

It has been noted the some species once in decline are now bouncing back, such as the beautiful Goldfinch which used to migrate away from gardens but is now adapting to the regular source of

food. Birds fend for themselves and winter can be harsh for them to keep up body heat and survive in bleak,

wet or freezing weather. This year our bird feeders have attracted not only Goldfinches, but also the less common Bullfinches, the acrobatic Nut Hatch and the Greater Spotted Woodpecker.

It has been a great joy to see the young newly fledged offspring accompanying their parents, who have raised another successful brood. Clean water is also important for drinking and bathing.

The garden is filled with pleasant bird song, garden pests are consumed as the greenfly, unsprayed are avidly devoured and never dominate.

Winter crops are still providing much appreciated fresh vegetables for the table.

These include leeks, parsnips and cabbage, as well as carrots and of course the potato crop, now in sacks.

Our onions did very well and are

hanging in ropes in the garage. This is a time when garlic can be planted. They say if you do this on the shortest day, it can be harvested on the long-



A red linnet



Onions in the garage

est. Broad beans are hardy and an early sowing will provide a crop at the end of April, into May.

Sweet peas can also be sown to overwinter and give sweet scented blooms in the late spring.

This is a good time to clean the greenhouse and make it wholesome for the spring sowings which will take place from January in succession to the end of Spring.

On wet or frosty days, it is best to keep off the beds to prevent compaction of the soil, but as the days lengthen daily, compost can

be dug in and the ground refreshed, ready for the outdoor spring sowing and planting, as by then it will all be happening again.

Is Honey Production a Cruel Practice?

Written by JVS Board Member
Michael Freedman



As a Jewish vegetarian of more than 60 years and a bee-keeper for 30 of these, I read with great interest the article by Naomi Pfefferman which appeared online on the Jewish Journal recently.

I respect that vegans may choose to abstain from eating honey or use other hive products.

Beekeeping has been around since biblical times. It gets mentioned throughout the Torah, the one I like most is in the Song of Moses “ And he made him to suck honey out of the crag” Deuteronomy XXXII, verse 13.

In the wild, bees would occupy a hollow in a tree or cavity in a rock, as described above.

The size of a colony is not infinite as it depends on the size of the nest and the capacity of the queen bee

to lay eggs, with sufficient worker bees to tend the brood and provide provender for the hive.

A small colony of bees, say up to 20,000 is unlikely to provide a surplus of honey, let alone survive the winter, so there would be little point in cramming bees into small cramped spaces.

Bees are truly wild creatures and their life cycle, habits, pests and diseases have been studied more than any other in entomology. None of these studies advocate cruelty.

Bees are free to come and go from their nests and certainly would not tolerate harsh treatment or being confined.

To become a bee-keeper one must have a great love of the bee and recognise its needs and requirements if they are going to remain in an apiary. So all hives are going to be sufficiently large to accommodate the bees both in summer and winter when they need to keep warm by clustering. In modern bee keeping this is achieved by adding extra boxes when required by the bees and removing surplus space when the colony needs to be more compact.

Bees cannot be forced to visit some flowers and not others. They have the ability to chose where the flora is yielding the most productive source of nectar and pollen for them to stock their larder. Honey bees do not flit from one flower species to another,

rather they are “flower faithful” which means that they stick to working on the flower that is producing best, be it the season or even the time of day. They have a very advanced language, which we are only realising the extent of how they can pass on information, very precisely, so in the morning all the foraging bees may be visiting apple blossom and in the afternoon some other plant as the nectar flow varies.

The pests and diseases of bees visit both colonies in the wild as well as in the apiary. In universities and scientific establishments around the world, top biologists are meticulously working to find ways to treat problems that bees may encounter with the preference always on natural cures.

Without some help our honey bees might disappear altogether, with catastrophic results to the pollination of food crops. So the loss of the honey bee could bring about starvation and crop failure.

Historically bees were kept on straw skeps and many were destroyed to obtain the honey. However this cruelty was unnecessary and great bee keepers down the centuries propounded humane ways to obtain the honey surplus without the need to kill bees. With the advent of the movable comb hives around 1850, there was no excuse or need to kill bees as only live bees make honey.

In thirty years of successful bee keeping I never intentionally killed a bee.

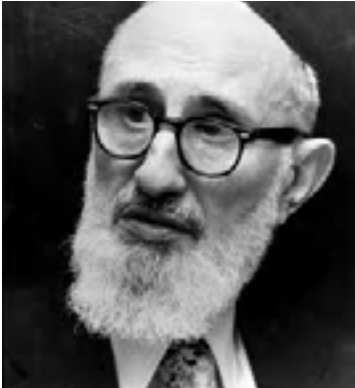
Yes, agricultural practices are a great problem to wildlife and the mass production of food on a commercial scale brings with it many problems of land management and insecticides, whilst the bee-keeper is a voice speaking out for the welfare of bees and ultimately all wildlife and human welfare.

So do not eat honey if that is your choice, but without the bee-keeper we would not have bees and much harm would be done to our ecology.



Judaism & Vegetarianism

THE SURPRISING VEGETARIAN VIEWS OF RABBI JOSEPH B. SOLOVEITCHIK



Rabbi Joseph Ber [Yosef Dov] Soloveitchik, simply known as “the Rav” by his wide circle of colleagues, students, and admirers, was generally regarded as one of the leading religious philosophers, Talmud scholars, and rabbinic leaders of the 20th century. He stressed that Torah values were in many ways compatible with world culture and secular studies, and promoted Jewish interaction with the broader community, while asserting the need to preserve the purity of halakhah [religious law] and the core teachings of the Torah.

The Rav was regarded as a seminal figure in the Modern Orthodox community. During some fifty years

of leadership, he addressed various momentous religious challenges, ordained almost 2,000 orthodox rabbis, and served as a mentor, guide, and role model for tens of thousands of Jews. Given the Rav’s great respect and influence among so many in the modern orthodox community, his strong support for vegetarianism is very significant.

That strong support is indicated in his statement in a posthumously published essay, “There is a distinct reluctance, almost an unwillingness, on the part of the Torah to grant man the privilege to consume meat. Man as an animal-eater is looked on askance by the Torah. There are definitive vegetarian tendencies in the Bible.”

Based on Genesis 1:29, which mentions G-d’s initial strictly vegan dietary regimen, the Rav indicated that people were initially meant to eat plant foods. But, he pointed out, people overreached and “acquired new drives and began to display new demands,” so “G-d ... gave in and compromised with man,” and permitted the eating of meat. Thus, according to the Rav, “Man-animal became life-killer, an animal-eater. He became bloodthirsty and flesh-hungry,” and “a concession was made [by G-d] to an evil drive.”

The Rav points out that, consistent with the concession G-d made to allow people to eat meat, the Torah displays a dislike for meat eaters, and associates the strong desire for

meat with *ta'avah*, “lust” and “illicit demand.” He stresses that when the Israelites cried out for meat in the desert, G-d reluctantly supplied quail, but while the people were about to chew the flesh between their teeth, a great plague broke out and many people died at a place named Kivrot ha-Ta'avah, “the Graves of Lust.”

When the Israelites were in the desert after the exodus from Egypt, meat could only be eaten if it was part of a sacrificial service. Later, when their borders were expanded, permission to eat meat was expanded, but the meat was called basar ta'avah, the “meat of lust.” According to the Rav, “while the Torah “tolerates [meat-eating], it is far from fully approving it.”

In taking this position, the Rav echoes kindred sentiments in the commentaries of a number of illustrious medieval authorities [Rishonim], including Rav Joseph Albo and Rabbi Yitzchak Arama, as well as later authorities [Acharonim] Rabbi Ephraim Luntschitz, Rabbi Chaim Ibn Attar, and in twentieth century, Rav Abraham Isaac Kook. [These sources have been translated and discussed in “The Vision of Eden: Animal Welfare and Vegetarianism in Jewish Law and Mysticism,” by Rabbi David Sears]. Therefore, the Rav’s view cannot be dismissed as marginal or without significant precedent.

In summary, according to Rav Soloveitchik, vegetarianism is the Torah’s ideal — and it follows that to be consistent with this ideal, Jews

should be vegetarians. However, he acknowledged that, because of the lust for flesh, most took advantage of the Torah’s reluctant concession to eat meat. Unfortunately, most Jews are unaware of the Rav’s teachings on vegetarianism, and relatively few Jews are vegetarians. It is the purpose of this article to increase that awareness with the hope that many more Jews will apply the Rav’s teachings and become vegetarians.

The Rav was one of the most influential Jews in modern history. If his influence expanded to convincing many Jews to become vegetarians, it would arguably be his greatest contribution, because it would result in a healthier, more compassionate, just, peaceful, and environmentally sustainable world.

It must be said that despite his strong support of vegetarianism, the Rav was reportedly not a vegetarian. It is puzzling why he would act contrary to his own teachings. Therefore, it is hoped that this article will result in former students of the Rav coming forward to shed light on this apparent mystery. The fact that the Rav’s vegetarian views were not published until 2005 (in the collection, *The Emergence of Ethical Man*, edited by Michael S. Berger [Ktav], from which the quotes above were taken) seems to be a factor in their having been little-known beforehand.

*By Professor Richard Schwartz
With editorial assistance from Rabbi
Dovid Sears.*

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By Ruby Roth

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*Published by North Atlantic
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WHAT IS THE JEWISH VEGETARIAN SOCIETY?

The JVS is an international charity dedicated to promoting a kinder society, without killing animals for food. We spread awareness of the benefits of rejecting cruelty to animals and the extension of this to an improved society where mankind is not cruel to fellow beings, both human and animals. These sentiments are expressed in the Torah, which teaches kindness to all sentient creatures and in the Talmud where it is stated that “the earth is the L-rd’s” and that we are to be partners with G-d in preserving the world. JVS has been a member of the Jewish Social Action Forum since 2013. We run a host of events, provide a range of free resources online at jvs.org.uk and sell cruelty-free eggs from rescued hens from our base in NW London.

JOIN OUR COMMUNITY: BECOME A MEMBER

The Jewish Vegetarian Society is an international movement and membership is open to all. Annual subscriptions are £12/\$20 [single] and £15/\$25 [family]. Life membership is £200/\$320 [single] or £300/\$480 [family].

To find out more and to sign up for membership, please visit: jvs.org.uk/member-signup or phone 020 8455 0692.

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